2:Sanders E-5 (no date) 1949 EE1 Bulgaria EE1

608
553
851

godchild's wedding. This strange custom illustrated that where there is a *must*, such as *having* to have a godparent, there was a traditional method for correcting any irregularity.

658
871

Another *must* for the children, at least from the government point of view, was school attendance. The child began his formal education at seven years of age. In the "good old days" much ceremony attended this event. The peasants called the teacher *"Kandilo,"* a candle, the one to light the path for the child entrusted to him. As education became more common, the old ceremonies died out. All that remained of that old ceremonial respect was the handful of flowers the children sometimes gathered in the fields for a favorite teacher.

In Turkish times, only boys attended school. Educational activity in Dragalevtsy, however, took a new lease on life with the completion of the excellent building in 1931, made financially possible by the help of the Ministry of Education and the Ministry of the Interior. The school consisted of four primary grades and three classes which were termed the "pro-gymnasium." Boys and girls were supposed to complete the pro-gymnasium, though they could drop out as soon as they reached their fifteenth year. The director was in charge of all of the school's activity, under the supervision of the school inspectors.

The diagram on the following page illustrates the educational hierarchy of the country.

Few decisions were left to the local school authorities, whose duties had become largely administrative, in the sense of observing the regulations handed down from above. As the school director said, "Everything is controlled from the *Inspection*, though the teachers have much freedom in the classroom." Even this freedom was supervised. At the conclusion of each class the teacher had to go to the office and list the work taken up that hour, the questions asked, and assignments made. The inspector made surprise inspections of the health situation, the records of the director, and, if he chose, of the lesson notebooks of the school children. The purpose of this inspection was to check up and control, not to supervise constructively.

The school was supported financially by the Dragalevtsy *Obshtina*, though the salaries of the eight teachers were paid by the national

2:Sanders E-5 (no date) 1949 EE1 Bulgaria EE1

●658 871 government through the Ministry of Education. Parents had no fee to pay, unless the child continued his education in a gymnasium in Sofia.

[593] [861] There was, the director said, a noticeable relationship between the type of home and success in school work. Uneducated parents did not provide good conditions for study, since the pupils had no tables on which to write, no quiet, and lived in unhygienic surroundings. The more intelligent parents did their best to remedy such defective conditions. Most of the children had a great desire to study, but unfortunately many parents killed this enthusiasm. They either sent their children to tend the cattle, or, if the student gave lessons as an excuse for not doing some task, the parent said, "You don't need all that stuff from books."

876 At times the teachers gave some of the poor but bright students garments, shoes, and caps. The students receiving the mark six (excellent) were taken free of charge on a trip to a theater in Sofia, were given a free bath at the public bathhouse, and a large bowl of soup in a Sofia restaurant. As the director said, "Prizes help a great deal to stimulate study, and those who do not attain them are very disappointed." Five or six times a year the teachers took the older pupils to Sofia to visit the zoological gardens, the museums, a monastery, and sometimes a movie theater.

871 A glance at the list of courses on page 135 shows how the subjects were distributed through the first seven years of school. The tendency had been to follow the conventional courses of Western Europe, without any real adaptation to the needs of the villagers.

872 The textbooks, uniform for the whole Sofia district, were chosen by the Ministry of Education. While most students bought their own paperback textbooks, the school had approximately $245 in its budget for a textbook loan library to aid the poor students. The teachers assigned written work at intervals; for instance, the teacher in history and geography would give homework every five or six lessons, the teacher in arithmetic every day. All students recited daily because of the small number in the class, but written tests and examinations were not employed to the extent they are in American schools. Near the end of the semester one written lesson was required in each

2:Sanders E-5 (no date) 1949 EEl Bulgaria EEl

ment mark was written on his diploma, thus following him throughout life. Therefore teachers found it more of a trial to lower a student's conduct mark than to fail him scholastically. All discipline cases were sent to the director, who reprimanded the student or sent the child home to his parents. The law did not permit corporal punishment, although many parents would have been glad to give the director the right. The final step, to which the director seldom resorted, was to require the student to attend school in a neighboring village.

There was little friction between the parents and the local school authorities, probably because the schools were a branch of the government and one seldom protested loudly against the government. If some trouble arose, parents complained to the school director, who passed the complaint on to the mayor.

There was nothing in Dragalevtsy, or in any other Bulgarian village, comparable to our Parent-Teacher Association. The very old peasants still regarded the government school as an outside and, therefore, slightly suspicious innovation—valuable for "the people of the world" perhaps, but yet to be proved indispensable for the village. Most of them agreed that the school widened the already existing difference in attitude between young and old. I once heard a good-humored disagreement between a mother and her twenty-five-year-old son. The woman had been explaining to me that she went to church to pray to God to help with the fields, to send rain and sunshine.

"But mother," interrupted the son impatiently, "the rain doesn't come from God."

"From where does it come then?"

The son sighed as though he were exhausted by endless repetition of a lesson to a stubborn child.

"From vapors up above, as the books tell us."

The old woman grinned undaunted.

"Well, God gives the vapors."

In spite of the suspicion toward anything new, the peasants were, on the whole, favorable toward education. While they slyly pointed out instances of unemployment among the intelligentsia, they were shrewd enough to see the economic advantages of formal schooling. Many villagers told me of a Dragalevtsy man who got a gymnasium

2: Sanders E-5 (no date) 1949 EE1 Bulgaria EE1

(secondary school) education, found no work in Sofia, and came back to farm his land. The fact that he could survey his fields, keep his accounts, and do various other things more quickly and efficiently than his unschooled neighbors, had made him a living example of the benefits of education, as far as the Dragalevtsy farmers were concerned.

I had often heard both Bulgarians and foreigners say that children in Bulgarian villages did not know how to play. Though such a statement accurately describes the past, it was certainly becoming less true because of the growing influence of the school. Nevertheless, with the exception of certain games played in the pastures, children's group games were new to the village.

The older people said that fifty years ago there were almost no games; even these few were played only by men and boys while the women and girls always carried their knitting needles or distaffs with them. "The women sang while they worked and that was their game. The lonely shepherd boy had his *kaval* [flute]." Most of the old people had absolutely no recollection of games they played when young, which probably accounted for their unfriendly attitude toward children's games. One laconic old *baba* snapped: "The children throw stones at one another for a game."

There was much difference of opinion among the adults as to just what the children did in their playtime and with whom they played. A young man told me that children played together even if the families were unfriendly, but an older woman insisted that parents completely controlled their children's choice of playmates. The simplest way of getting at the truth was to talk to the children themselves. The children were used to seeing me and were uniformly friendly, often running to meet me as I came up the lane from the meadows. I had photographed many of them and knew their parents, so it was easy to get them to talk.

One solemn little group of five girls told me they were playing, which I took to mean that they were at leisure for the moment, for they were simply sitting on the ground by the stream trickling down the village street.

"What do you play?"

BULGARIA-PAST & PRESENT

217
●658 Another cultural institution which deserves mentioning is the National Library at Sofia which contains a magnificent collection of some 4,000 old Bulgarian monuscripts dating as far back as the 13th century, some 10,000 Arabian and Turkish manuscripts, containing a vast amount of material relative to the history of the Balkan peninsula, about 100,000 historical documents, letters, etc. The Library possesses some 200,000 volumes in Bulgarian, being copies of all books which have been published in Bulgaria, as well as a certain number of foreign works. The present premises are altogether too exiguous to lodge the collections of books and provide reading accomodation for the ever-pressing throng of students and visitors. The writer, who often visited the library and wishes to ackowledge the courtesy he has always met from its much harassed officials, was strongly impressed by the strenuous efforts visitors to the library used to make and the patience and perseverance they displayed in order to secure access to its very limited reading room. It is very much to be regretted that neither the Carnegie nor Rockfeller Foundations, which have endowed so many public libraries, which often remain whole days without visitors, should not have rendered some materiel assistance to this particular library which is perpetually overcrowded. It is a great pity also that the Bulgarian Government has not been able to provide some resources wherewith to remedy, at least partially, to this lack of accomodation, which hampers the work of all visitors to the library. There are national libraries at Plovdiv, Tirnovo and Shumen, and all municipalities of large towns have well organised public libraries, of which at least 200 function regularly throughout Bulgaria. Much has been done to organise public reading rooms in villages and in April 1934 it was reported that some 2,356 such public reading rooms had already been opened, of which 1243 were organised in one syndicate with a total membership of 103,000.

A PSIHOLOGICAL ESSAY

Owing to the lack of funds, the activities of these reading rooms, of which 1,208 are in rural districts, were rather circumscribed, their stock of books was reported to be 847,426, and the books purchased during the year numbered only 127,757.

The new educational reforms comtemplate the suppression of about two thirds of the existing colleges so as to impede access to the higher training establishments and the University. The colleges will be replaced by practical schools, after the German „real schule", a system which according to Prof. Yorga has concurred in dehumanising the youth of Germany. Only those students who posses exceptional endowments will be allowed to complete their college training and qualify for a University education.

A PSYCHOLOGICAL ESSAY

All who have come in close touch with the Bulgarian people have been impressed by such characteristic traits as their diligence, assiduousness, their fondness of labour and their persevering and indefatigable devotion to the land which they till. Frugal and abstemious in the extreme, the Bulgarian peasant provides for his modest needs from the produce of his farm. This form of life which tends to make him self-sufficing and independent of his neighhours has rendered him self-reliant and self-centred to an extreme degree and has militated strongly against the development of social virtues in him. He is capable of submitting to extreme privations, he scoffs at physical suffering, and is almost insensible to pain. He detests affectation and bragging, and takes pride only in collective achievements, national or military. In this he displays a striking similarity to the Japanese whom he